# A Guide to the Blind Pointed to.

Or, a true

# TESTIMONY

TO THE

# Light within.

Wherein some men are reproved, others counselled and encouraged, but all (who are ignorant of their *true Guide*) directed to the *path of Life*.

With a Friendly CALL to all *Notionists* and high *Professors of Religion*, in what *Form* soever, To come speedily down from their *Pinacles*, lest they *fall into temptation*.

Also some *Queries* to the persecuting Ministers of the *Church of* ENGLAND.

*Written for the Truths sake by* T. E.
Thomas Forstar of London.

*The darkness is past, & the true Light now shineth*, 1 John 2.8. *See therefore that ye walk circumspectly, not as fools, but as wise*, Eph. 5.15.

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# TESTIMONY

BRITISH MUSEUM

# THE PREFACE.

READER,

ALthough I have bin for many yeers a true seeker of the kingdom of Heaven, yet had I been one who had sate in the seat of the *scorner*, or been disobedient unto the *Light* or motion of Gods Spirit upon those Waters in me, (which had neer over-whelmed my Soul) I should have remained (as most men still do) in *darkness*, even until now; or else been like unto those who are *a sleep in sin*, neither knowing, nor beleeving any other state attainable in this life, who yet notwithstanding are bold to say, *They see*: But blessed be the Lord God, I am not of their unbelief, but of that *faith which overcomes the World, Sin, and the Devil.*

*Friend*, If thou art such a one, to wit, a *sinner*, and beleevest thou canst not be otherwise here, and yet will presumptuously say, *Thou seest*: Know thou, That *Christ Iesus* came to make thee *blind*, and that those who are *blind*, (and sensible of it) might *see*: And thou who art *a sleep* in sin, and *dead* whilst thou

livest, *Arise* and listen thou to the voice of Christ, and to his knock in thee, *if thou wilt live, to God*, open the door of thy heart unto him betimes. He it is who calls to sinners to be *pure*, and to be *perfect* as our heavenly Father is: He it is who cryed out to *Jerusalem* to be gathered under his wing; and he also if thou wilt be gathered, would gather thee: O refuse him not, for he it is who hath called me *out of darkness into light*, and caused me to listen to his still voice within me; and he it is who calls to thee also to return and live, saying to thee, as he did to Israel, *Why will ye die, O House of Israel?*

Now, that thou mayest know I am none of those that cry, *Lo here*, Or, *Lo there*; nor of the many Sects and divided Judgments in this Nation, I shall briefly tell thee how many by-wayes I have past through, and how restless I was in them all, till I came to own the *light* of Christ *in me*.

*First*, As to my *Education*, I must tell thee, it was such a *was in the fear of the Lord*, into which I admonish thee to hasten, and therein continue all the dayes of thy life: for I assure thee, there is no safety but in that state, and in the pure life of innocency from which all men by disobedience are fallen. It's not talking of the *holy life*, but living it, that can give thee an entrance into *Paradice*; for the flaming Sword is turned against the *transgressor*, so, that he cannot touch the *tree of life*, much-less eat thereof; but with the *Serpent* must feed upon dust all the dayes of his life: O, Make haste Friend, to the life of Obedience, and come down from the barren Mountains lest thou die, for there is no bread to be had there. Consult no longer with the Serpents carnal reasonings *in thee*, nor with his numerous

merous and busie *Agents without thee*, perswading thee, that purity is not to be attained here. Oh! that thou wouldest consider, that *the Soul which sinneth must die*; and that, *as the tree falls, so is lyes*: that *there is no Repentance in the Grave*; nor any other way to life, but by *keeping the Commandments of God*.

*Friend*, Thy Enemy is within thee, therefore *look at home*, keep the Watch well there, and (if thou canst) *pray that thou enter not into temptation*: for the *Devil* now goes about roaring like a *Lyon*, and is seeking whom he may devour. Oh! beleeve not those that say, The best of Gods Children cannot be free from sin in this life; for I declare to thee, they are all of the black Army of *Satan*, and for the support of his kingdom are they come to fight, and to make War with the *Lamb* and his followers, who walk with him in white. Remember thou, *That without holiness no man shall see God*, and that *the pure in heart*, and they *only*, *can see him*.

And thou who art flown high in thy comprehension of airy Notions *without life*, thou must descend and dwell in the *Low-valley*, where once thou hadst some footing; for thy safety is there, and no where else: *Come* thou into the *cool of the day*, and hear Gods voice unto thee, who chargeth thee with eating of the *tree of knowledge of Good and Evil*: Thou hast lost thy state of happiness by hearkning to the Woman [thy fallen Reason] who is not to speak in the Church, for thou hast suffered to be marr'd the holy Creation of God in thee, and therefore no way left now for thee but to come to Christ Jesus, *the light of the world, and life of men*; He it is, though thou hast despised him [because his appearance is

low in thee] who must repair the breach between God and thee: but if thou reject him who is thy *light*, and who would be thy *leader*, thy state is worse then fallen *Adams* was: thou art now one with the Angel of *false light*: Darkness will be thy portion [as it is his] for evermore.

*Friend*, What I have further to say in this *Preface*, may give thee some *light* of the *crooked wayes* thou art not to walk in, and therefore shall proceed to give thee an accompt of my wandring steps, which the Lord hath now brought to my remembrance, even from my *Child-hood*.

*The fear of God*, I say, was before me, even from my *Youth*, so that when I was but a School-Boy, I durst not omit my Morning and Evening Sacrifice of *Prayer* to God, upon any pretence whatsoever: Never did I swear an Oath but once, since I was born, and that was upon great provocation by a lewd Boy, when I was about twelve yeers of age: But such was the goodness of God to me then, that presently after I had spoken the word, I found trouble in my Conscience, and condemnation for it many yeers after.

*My Companions* were mostly such as were sober, and freest from scandal; and I can truly say, I *remembred my Creator in the dayes of my Youth*, and was a *true* Seeker of the *Kingdom* of Heaven from such time as I had an understanding to believe there was such a *Kingdom* to be sought after.

And when I came to be about 16. yeers of age, I then began to *Pray* out of my usual Form, finding nought but deadness in my Form of Prayers, which I had got, so that by little and little I Prayed by note; and as I encreased in yeers, I applyed my self

self to Reading *Sermon-Books*, and often to Hear and Write *Sermons* after the choicest of the *Presbyterian-way*, whom I conceived then were most *Orthodox*. Early did I rise, to Read and Meditate of God, whom I then look'd on at a distance from me, [as most men do] but *he was in this place, and I knew it not*: the Lord was with me in all my *crooked-wayes* and preserved me, but I saw him not, nor what it was that breathed in me after God: I did not know it was the seed of God which was in bondage and groaned to be delivered into the glorious Liberty of the Sons of God.

Often did I with *Tears* beg for pardon of my sins, and *assurance* of my Salvation, which I prized above all the world, and did often say within my self, That if I could but gain *Assurance* of that, I could be content to be miserable in this World as long as I should live in it. *Company*, was many-times a burthen unto me, and to be retired and much *alone* was my great delight, that so I might freely breath forth my Soul to God for the *assurance* of his Love, and to be freed from everlasting burnings. The consideration of *Eternity* was often in my mind, and many-times would this voice sound in me, *Arise ye dead, and come to judgement.*

*But alas!* What hope of *Assurance* could I have of my *Salvation*, whilest I gave Faith to such *Teachers* as affirmed, That, *the best of Gods Saints cannot be free from sin in this life*: and in the same breath also said, That the least sin deserved the *torments of Hell fire for ever*. May not a poor Soul [who presseth after *holiness*,] truly say, They are miserable Comforters? Oh! who can be *assured* of his Salvation, or gain *assurance* thereof, that believes *false Doctrine*

to be *true*, and instead of living the Holy Life, believes it is not attainable? Can any man be assured of his Salvation whilest he is a sinner? surely no: and if no *Assurance*, then surely no *Salvation*: for *the Soul that sinneth must die*, and without *holiness*, *no man shall see the Lord*.

By this and such like Doctrine, was my life made very uncomfortable: and though I knew little by my self to deserve the torments of *Hell*, [being alwayes of a sober life, and free from the gross pollutions of this world.] Yet the fear of Hell was a continual torment unto my mind, insomuch, that I often wish'd I had never been born, or that there had been no God to punish me. Yet I can truly say, *Religion* was my chief business, and my great delight was in hearing *Sermons*, receiving the *Sacrament*, (as they call it,) to be often conversant in *Fastings*, and frequent in outward *Worship*, and carnal *Ordinances*, (all which perish with the using) so that I never could have enough of them. *Tears* was my delight, and *mourning* in secret was a *refreshing* to my Soul, and when I could not *weep*, I *prayed*: and when I could not pray, I wept; and sometimes I prayed and wept, till I had wept my self to silence before the Lord: and when I neither could *weep nor pray*, then trouble and perplexity seized on my Spirit, and I should begin to fear the danger of a hard heart, and that the Spirit of *Prayer* was taken from me. *Blasphemous* thoughts would sometimes surprize me, and the terrors of Hell get hold upon me, and how to escape I knew not. No comfort could I receive from any of my *Teachers*, for when by the best of their *marks and signs* I judged my self in a safe condition, yet the witness of God would rise

rise through all that *false peace* which they had spoke to me, and accuse me of being a sinner.

And this was my case for many yeers, and my condition was very unsafe, (as all theirs is, who are yet in *Egypt*, leaning upon men, and forsaking the Lord.) But the Lord God after long seeking to him in secret, seeing my integrity, and that the desire of my *Soul* was after him, and to be holy as well as happy, He mercifully brought me out of *Egypt*, and delivered me from those cruel *Taskmasters* & *Builders* of Confusion, and set me at liberty to travel towards the *Holy Land*: for in all the Land of *Egypt* I found no outward Guide to lead me out of my *Egiptian* darkness, though something within me would often groan, and say, *Return unto thy rest, O my Soul*: thus, I say, the Lord pitying my soul, pardoning my sins, winking at my ignorance, and bottling up my tears, set me free from bondage.

That, being delivered out of *Egypt*, and journying towards *Canaan*, I met with divers sorts of *Travellers*, with whom I had converse & acquaintance: As, first, with those of the *Independent*-way, but finding, after a short time, that there was little difference between them and the others, and that the path they went in was too broad, and would not bring me to rest: I forsook them and travelled forward towards those men of the *Baptized*-way, who for some season I heard and observed: but finding that the main stress of their Argument (that their Way was right) was, because they submitted to the Ordinance of *Baptism*, pleading difficulty (if not impossibility) for any to come to *Canaan* unless they were re-baptized; I search'd into the Doctrine of Baptism also, wherein I found, That *Water-Baptism*, or *John's Baptism*

was

was but *unto Repentance*, which was effected in me already, and that it could not wash away my *inward filth*, and therefore must *decrease*: And I considering, that the Apostle saith, *There is* (now) *but one Baptism*; to wit, that of the *Spirit*: and that, that is *the only Baptism* for every Christian to be Baptized with, (if he will be cleansed, and purged from sin.)

And considering that *Jesus* himself *Baptized* none; and that *Paul* saith, he came not to Baptize, but to Preach the Gospel. And that this Ordinance was only *Apostolical*, and not relating to *Christians now*. I left them and their *Waters*, and travelled towards those called *Nationists*, with whom, after I had travelled a while, I began to conclude them to be the men that I must walk with; and so followed them as seeing more of truth, (to wit, in the Notion of it) then in any I had met with before, and was much enlightned: but after I had been with them a while, I found I *could not Pray* as I was wont to do, and so began to fear I was now further from the right way, then ever I was before; and being now come to the *red Sea*, I had a lingring and secret longing to the *Garlick and Onions of Egypt* again, yet the Lord kept me from going back into *Egypt*, (where was no *light* at all) but I walked in the *Wilderness* to and again for many years together, filling my head with Notions, and comprehending of Mysteries, which were very pleasant and delightful unto me. Thus I wandred up and down from one tree of knowledge to another, and in many a by-path I trod, *seeking for rest, but found none*: and though the Spirit of innocency often cryed in me, *Return, return*, and come into the narrow-way which leads to life; yet I flattered my self that I had been there already, and that

that I was now come to the Borders of *Canaan*: one while, conceiving my self there, and set down with *Abraham*, *Isaac*, and *Jacob* in the Kingdom: but by and by, a branch from the old Root would arise in me, and break forth into passion, rash, and hasty words, and overturn all my Confidence again, and give me to understand I was not in that Kingdom, for that there was nothing of Pride, or Passion, self-conceit, or vain laughter, or foolish and idle talking and jeasting, but giving of thanks, and rejoycing in the Lord continually: and that they who were in that kingdom were *led* by the *Spirit*, *lived* in the Spirit, and *walked* in the Spirit, and were at *rest* in the Lord, injoying the fellow-ship and society of *just* mens Spirits.

*New*, that I was not here, I was clearly convinced often, and instead of enjoying this state, I had the other set before me, as my Condition; and the Lord let me see how my poor Soul was be-wildred: And then after 14 years wandring up and down, I began to see and find my way out, and not till then: Then I saw my self at a loss, and in the dark; and was made to confess, That if I had perished in the *Wilderness*, yet the Lord was righteous in my destruction, because that when he would have led me by the gentle motions of his Spirit; and *Light in me*, yet I refused it, and went forth to men, chusing the *tree of Knowledge*, and neglecting the *tree of Life*, for my food.

But, *blessed* be the God of *Israel*, (who is not a barren wilderness to those that seek him in truth and singleness of heart) *He shewed* unto me the way that I should walk in, to wit, *The strait and narrow-path*, which leads to *Canaan*; and that by a foolish

people

people in the Worlds esteem, was I *directed* the way to eternal life. But after I was perswaded of the way to life, and convinced of the *truth* as it is *in* Jesus, and after the seed of the Kingdom began to stir in my earthly tabernacle, and to take root in my heart, then the *Enemy* came in the form of an *Angel*, and set me on a suddain upon the *Pinacle* of the *Temple*, where I was made to beleeve, I saw over all the *Children of truth*, and was ready to sit down there also: But after the Lord in his rich Mercy had let me see my danger, and how I had been misled by the *Angel* of *false Lights*: He directed me to the *low valley*, there to abide, and assured me, that if I would be a *true Disciple* of Christ indeed, I must take up the *Cross daily* and follow him, and be obedient to his *Light* in my Conscience which convinceth of the most secret sin.

And now, that I may bring in my *Testimony* to the truth which was *once* delivered to the *Saints*, and which *now* is again made known to the Children of the most High; and, That I may set to my *Seal* to the Doctrine of the *Cross*: I here *Declare*, to all the *Sects* upon earth, and to all people, high and low, Professor, or Prophane, *That the despised people whom the Scorners of this age, call* QUAKERS, *are the true Disciples of Christ* Jesus: viz. Such amongst them as are *faithful followers* of the *Lamb*, and *obedient* Children of the *Light*, which lighteth every man that cometh into the world. By them is the *Everlasting Gospel* preached again to the Sons and Daughters of men: and blessed are all those that hear and obey the sound thereof.

The glad tydings of Salvation I say is preached by them, and whosoever he be that shall bring any

other

other *Gospel*, is disowned by all the true *Disciples* of Jesus, and Sons of the *Light*. *They* are the *Sheep* of Christ, and amongst them is the *true Shepherd* of *Israel* known, and he goes in and out before them. *To them*, and *in them* hath the *Light* of the world appeared, and the life of men communicated himself; and I must say, I sate in darkness till I heard them.

*These* are they who having past through all forms, are come into the power, and are knit together into one body, whereof Christ Jesus is head. *These* are they who take up their *daily Cross*, and follow him. *These* are they who pass through *great tribulation*, and through many and fiery tryals. *These* are they who are the *true Worshippers*, who worship the Father in *spirit and in truth*, and love not their lives unto *death*.

*These* are they who are *Redeemed* from the Earth, though upon it: *These* are they that are come to *Mount Sion*, and to the City of the living God, and to the innumerable [illegible] of *Angels*, and to the *Spirits of just* and [illegible] and to the *General Assembly* of the first [illegible] Names are written in Heaven: *These* [illegible] are *Sons* of God, and are led by the *infallible* [illegible]rit into all truth: *These* are they who are *joint-Heirs* with Christ, whose fellowship is with the Father and the Son in the Spirit, and they shall Reign with him *for ever and ever*: *Glory be to his Name for evermore*.

*Friend*, By these, I say, was I directed to obey the *Light* in my Conscience, which convinceth of sin, when nothing else can, and to which they direct all men (who are in the dark) to follow: In so doing was I brought *out* of *darkness*, *into* his marvel-

our

ous *Light*, Glory be to the *Light*, and to the *La*
for evermore.

Thus I have given thee a short account of
journey *so far*, and now can boldly say with *Dav*
*My heart is fixed*; my heart is fixed, and I ha
nought to do now, but to give thanks, and *to follo*
*the Lamb of God whithersoever he goes*.

And now *Friend*, let me ask thee, Is the Lord th
*desire* of thy soul? And dost thou *pant* and breat
after him, as the Hart doth after the Water-brook
Is truth in the *inward parts* the thing thou would
have? And art thou indeed and in truth a *true seeke*
of the Kingdom, and restless till thou findst it? The
let me advise thee, *Seeke the Lord where he may b*
*found*, to wit, in thy *own heart*, for that is his Tem-
ple, and *there* will he dwell if thou be upright: I
say, the tabernacle of the Lord is with men, and
there only will he be found: Scourge then out those
*Buyers* and *Sellers* that dwell there; suffer not the
House of God to be a den for *Thieves* and *Robbers*
to reside in, for while thou giveest entertainment
unto them, the *Lord* will not make his abode with
thee: Put therefore that evil thing out of thy
*Camp*, that so thou mayest receive a blessing, enjoy
the good, and live for evermore.

*Thine for the Truths sake,*

THO. FORSTER.

The

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A Guide

# A GUIDE TO THE BLIND Pointed to.

*That God is* now *known by his Name* LIGHT, *as heretofore by his Names* Jehovah, Elohim, I am, *&c. And that Gods first days work in the dark Soul, (or little world of Man) is creating of* Light.

THE Message which the beloved Disciple of Christ hath declared to the Saints, is this, That *God is Light, and that in him is no darkness*, 1 Joh. 1. 5.

This also is my Message unto thee, God

*it Light*; and *whatsoever is to be known of him is manifest in man*, *Rom.* 1. 19. To thee then who art still in the dark, and knoweſt not this truth, or if thou knoweſt it, obeyeſt it not, to wit, the *Light within*; Thou (I ſay) art not yet come to the firſt dayes work of God in the dark Chaos of thy own heart; for the ſame way doth the Lord proceed with his creature Man (in the creation of him to good works) as he did with the whole Univerſe, to wit, Firſt bring him out of darkneſs into his marvelous *light*.

God when he made the World, created the Heaven and the Earth, and the Earth was without form, and *darkneſs* was upon the face of the deep; And in this ſtate is man in his firſt Creation (through the fall) without form, and *darkneſs* is upon him: But when the *Spirit* of God moved upon the Waters, and ſaid, *Let there be* Light, *there was* light; *and the* Light *he called* Day, *and the* Darkneſs *he called* Night. *and the Evening and the Morning were the firſt Day*.

Now conſider *Friends*, all you who diſown the *Light*, calling it natural, carnal, darkneſs, and inſufficient to guide you.

What

What do you judge of your present state and condition? Are you not like the Chaos? And is not your little World without form, and void? And is not darkness upon the face of your deep imaginations, until the spirit of God move upon your Waters of instability, and his *Light* spring forth in your understandings from his holy Spirit?

Oh that you who reject the *Light* would consider this, that you are so far from rest, that you are not yet come to the first dayes work of God in your own hearts! How can you say as the Disciples and followers of Christ do, *That it is God that worketh all his works in you, and for you?* How can you number your selves amongst the children of *Light*, when you refuse the *Light* to work in you, and rebel against it?

Have you not read in the holy Scriptures, That *Christ* did *not work many miracles in his own* Countrey, *because of the peoples unbelief there?* I do not say, he *could* not work them; but this I affirm; The Lord compels none to serve him in the dark; but when he hath enlightened man with his own *Light* (with which he en-

lighteneth every man that cometh into the World) man is at his choice whether he will follow and obey the light, yea or no: I say, the Lord doth not force the Will of man to obedience, but woes him, and beseecheth him to be reconciled, knowing the great misery which will justly and inevitably follow the rebellious and disobedient soul.

Oh! that I could perswade all men to obedience, that so they may eat of the Tree of Life, which by transgression man is falne from, and which he cannot touch lest he dye.

And now let none say that he is not enlightened, or that he wants power, upon the penalty of condemnation for ever; for the Lord requires nothing of man but what he hath given him full power to do, all power in heaven and in earth being in the Son, and this Son of power is freely offered to every man that will receive him; For God so loved the world, that he gave his own Son to dye for lost man, that he might live; I say, he is freely given a light to the Gentiles, and a Guide to them, as well as a Glory to his people *Israel*, and none are excluded who

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are willing to come unto him. And thou that denieſt the *Light*, Whoſe workmanſhip art thou? And whoſe Works are wrought in thee? Are they not Works of darkneſs, and thou the ſon of perdition? Oh! ſuffer not the Devil any longer to delude thee by his evil Inſtruments, and to work his works in thee; but endeavour thou to be made light in the Lord, for thou wert not made to ſerve the Devil, but to be a Temple for Gods holy Spirit to dwell in.

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## *Mans true* Guide *is within him*; Or, *The* Light *of Chriſt in Man is the true* Guide *of the Soul.*

PAUL that eminent Apoſtle of Chriſt, and Son of the *Light*, hath declared, That *whatſoever is to be known of God, is manifeſt in man*, (as is ſaid already) *Rom.* 1.19. Let none then ſay, Lo here, or lo there; but if they ſhould, hear what our Saviour Chriſt ſaith, *Go not after them, nor follow them, for the kingdom of God is within you, Luke* 17.21. Now if the Kingdom be within, then of neceſſity muſt mans guide be there alſo.

That Christ is the Light and Guide of man, see *Joh.*1.9. & *Joh.*14.6. and that he is in his *Saints*, read *Col.*1.27. And in *Rom.* 8.10. the Apostle saith, *If Christ be in you, the body is dead because of sin*; and again, *If the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodyes by his spirit that dwelleth in you, Ver.*11. and *Ver.*9. *If any man hath not the Spirit of Christ, he is none of his.* And again, *If Christ be not in you, then are you reprobates*, 2 *Cor.* 13.5.

By all which places it is most evident, That Christ is the *light* of man, and that he lighteth every man that cometh into the World, of what Countrey or Nation soever, and none can deny this unless he will unman himself, and say he is not of the race and generation of mankind. So then it is clearly demonstrated to him that can read the Scriptures, That Christ is the Saints Guide, and that he is their hope of glory, in them. And thou that denyest Christ in man to be his Guide, thou art either a reprobate, or no man: For Friend, this is my Testimony for the Lord, (and it is the Testimony of thousands at this day, blessed for ever be his Name)

Name) That Christ within is man's true Guide, and also man's true Light to walk by, and that in him is life, and the life is the light of men, and that this light shineth in darkness, and the darkness did not comprehend it; read 1 *Joh.* 4. 5. Yet now if any shall say he is in the light, and hateth his Brother, he is in darkness, and knoweth not whether he goeth.

To thee then who art a hater of thy Brother, assure thy self that thou art none of the Children of Light, nor have I any thing to say to thee but this, Thou art condemned already; as well by the Light within thee, as by the children of Light without thee; *For God is love, and he that dwelleth in love, dwelleth in God, and God in him,* 1 Joh. 4. 16.

But to the poor soul who is ignorant of his true Guide, and is willing to follow him if he knew where to find him, my counsel to him is this, *Look at home*; for thy Saviour is near unto thee, and blessed art thou if thou canst believe it, and obey him.

To thee I say, that art seeking thy Saviour with all thy heart, and art restless till thou find him, Know for thy comfort

that he is near to thee, and to every one that is of an upright heart, and is even in thy heart, and in thy mouth, *Rom.* 10. 8. Seek him not then at a distance from thee, or in any outward thing, for he that justifies thee, is near unto thee; and if ever thou find him in truth, thou wilt say as *Jacob* did, That *he was in this place, and thou knewest it not.*

Wouldst thou have thy Saviour and thy Guide to lead thee by his un-erring and infallible spirit? Then cease from man, (whose breath is in his Nostrils) and turn to the living God with whom *onely*, the Well-springs of life are to be found.

*Salvation* is not to be had from the Hills, nor from the Mountains, neither from this divided judgement, or that; but from Jesus alone, who is *in his Saints the hope of glory*, and is the Saviour of all men, but especially of them that believe.

I say, The Tabernacle of God is with men, and though he be the High and Holy one that inhabiteth Eternity, yet is his dwelling also with him that is of a lowly heart, and trembleth at his Word.

The

The ſpirit of Chriſt in man is the true Guide, all others are falſe ones; his Light in man is the true light, al others are falſe ones. Oh be not ſo willingly blind as not to ſee it, nor ſo wilfully ignorant as not to know it. He it is that condemneth ſin in the fleſh, and reproves man for a vain thought, or wanton look, when nothing without him can. Turn in the eye of thy mind then, and hearken to his checks and daily reproofs in thee; Knoweſt thou not that the ſtate of reprobation belongs to him that hath not Chriſt in him? Friend, thy Saviour is within thee, and if ever thou know him aright, it muſt be there; for there, O there it is that thee and I have crucified him that is Lord of life; and this is that Jeſus whom the Jews crucified at Jeruſalem, but is now crucified by the falſe Chriſtians, within them, and by them put again to an open ſhame, as their Streets, Market-places, Cities, Towns and Villages do declare, by ſtocking, mocking, ſtoning, cruel whipping, long impriſoning, and perſecuting unto death, his Members.

But now is come (and is coming) a day of tryal upon all profeſſions whatſoever,

ever, and all professors must now be tryed whether their faith be true or feigned; none must escape the fiery tryal, but the judgement of the Lord will pass upon all, high and low, great and small, poor or rich, airy notions as well as carnal Ordinances, (which all perish with the using) and now seen thorough in this day of light; for the Sun (which hath long sate in a Cloud) is arisen to discover the inward subtilty and hypocrisie, as well as the outward superstition and idolatry of all hearts.

Bring thy Works then to the light of Christ Jesus in thy own conscience, that so they may be manifest whether they are wrought in God or not; for he that hideth his sin, shall not prosper.

And thou who art a sinner, and believest that thou canst not be freed from them, because the blind guides have told thee so, there is little ground for thee to hope for mercy; for the sinner cannot stand before the Lord, nor the wicked in the Congregation of the righteous; nor can any unclean thing enter into Heaven: Know thou, that it is sin that crucifies thy Saviour, who though he bear

with

with patience the finners burthen for a time, (being preſſed therewith as a Cart with ſheaves) yet thou wilt one day find he will caſt off the heavy burthen upon the finners own back, which (when the Lord hath done ſtriving with him) will be too unſupportable for him to bear.

Oh that no poor ſoul would ſuffer himſelf to be miſlead and deceived by blind Guides in a matter of ſo great concernment, as the everlaſting ſalvation or damnation of their immortal ſouls; for the Light of Chriſt Jeſus hath appeared unto thouſands, and diſcovered their Egyptian darkneſs and falſe Doctrine, and can prove them to be ſuch builders as reject the Corner-ſtone, and declare lyes in the Name of the Lord: And for which appearance of Chriſt in his Saints, glory be given to the Father, & to the Son, through the bleſſed Spirit for evermore.

Chriſt Jeſus is to be known *within* by all who will approve themſelves no reprobates, and ſo to be *within* them, as to live his life of meekneſs, of patience, of long-ſufferance, of mercy and compaſſion, of goodneſs, of gentleneſs, of wiſdom and godly fear, of ſelf-denial, of perfe-

perſeverance, of faith, of hope, of love, and whatſoever elſe are the fruits of his ſpirit and preſence in us.

Friends, 'Tis not a Chriſt without that will ſave you, but the ſame Chriſt which dyed at Jeruſalem, muſt live in us, and we in him; and *ſo* muſt we know him even to lead and guide us out of all error, ſin and vanity, into all truth, righteouſneſs, and ſtability, if we ever know him to ſalvation; I know your minds have been abroad, and peradventure yet are, (as mine was) but I never knew my Saviour (whom I ſought without) until I turned my mind inward, and found him there; No more can ye. If thou art ſtill abroad wandring upon the barren Mountains, O come down, for I am well aſſured there is no food there for thy hungry ſoul; The day I ſay is far ſpent, and the night at hand, wander no longer in the coaſts of Egypt, and Land of darkneſs, where no Light is, nor true Guide to lead thee, but haſten into the low Valley, ſearch deep into the bottom of thy heart, come to Meekneſs, Patience, and humility of ſpirit, and there, O there wilt thou meet with thy true Guide, and that Light which

which alone can lead out of darkneſs all the faithful followers of it.

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*Reproof to him that ſaith the Light within is natural, and that the Light of Chriſt was carnal and darkneſs, (as ſome have affirmed.)*

THou knoweſt not what thou ſayeſt, O man, that ſayeſt the Light is natural, carnal, or inſufficient, nor whereof thou affirmeſt: Haſt thou been a Teacher or Hearer in *England* for many years, and a profeſſor of Religion, and yet knoweſt not Jeſus? Take this for thy portion (thou who deſpiſeſt the riches and goodneſs of the Lord in his Son Chriſt) The Light or Talent (which thou now haſt) ſhall be taken from thee, and thou (the unprofitable ſervant) caſt out into outward darkneſs, where ſhall be nothing but weeping, wailing, and gnaſhing of teeth, becauſe thou haſt rejected the Light within, which is Gods Witneſs in every man, and haſt judged and denied it; Know this, That thou by it ſhalt be condemned for ever: I ſay, the day of Grace and long-

ſuffer-

ſuffering of the Lord (which would now lead thee to repentance) will not alwayes laſt; the Light, or Candle of the Lord in thee will not alwayes ſhine, but the night of darkneſs (in which thou ſhalt ever remain) will overtake thee, where thou ſhalt be ſhut up in Chains for evermore; then, oh then it will be too late to wiſh thou hadſt not ſlighted the light in thy conſcience, and called it carnal, darkneſs and inſufficient; for it now is, and then will be more then a thouſand Witneſſes againſt thee.

The Light of Chriſt (I ſay) is not carnal, is not darkneſs, is not inſufficient to lead blind man out of darkneſs into the marvelous light of the Lord; for by it, and it alone have I been lead from the one into the other, and can ſet to my ſeal of a truth, That God is light, and Chriſt is light, and that his light is in every man, and it is, and will be *the* condemnation. That Light is come into the World, but men love darkneſs rather then light, becauſe their deeds are evil and ful of darkneſs.

Friend, This I am bold to declare, as in the Light of the Lord, That there is

no

no other way to be ſaved from eternal darkneſs, but by coming unto Chriſt the light of the World, and walking in his light; if ſo thou do, as he is in the light, then, and not till then ſhalt thou have fellowſhip with the children of Light, and the blood of Jeſus will cleanſe thee from all ſin.

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*Some Queries to them that ſay Revelation is ceaſed, and that the Saints muſt not now expect ſuch glorious manifeſtations as were in the primitive times; and that ſay no man hath the infallible Spirit now.*

MAny there are who in this ſtate of darkneſs do believe and ſay, *That Revelation is ceaſed*, and *that the infallible Spirit is not now known amongſt the Saints*; and *that they are not to expect ſuch glorious manifeſtations now, as were in the primitive times*: The ignorance and groſs darkneſs of ſuch I cannot but bewail, and for the opening of their underſtandings, ſhall propound unto them ſome Queries: As firſt:

Whether is not Chriſt the ſame to day, yeſter-

yesterday, and for ever? and the holy Spirit the same, and as operative, quick and powerful now, as ever? Or hath it lost its powerful operation now? Is the Lords love to his Saints less now, then before? Or is his hand shortned that he cannot save to the uttermost as well now as ever? Where is it said (which ye so boldly affirm) That Revelation is ceased, or shall ever cease, from the Saints or Spouse of Christ? Hath not the Lord promised that in the *later dayes* he will pour out his *Spirit* upon all flesh, and his sons and his daughters shall prophesie? And hath not *John* said, That the light of that day shall be as seven dayes, and that there shall be no need of a Candle, nor light of the Sun, for the Lord God shall be the light thereof.

What is it that in the night of darkness (when thou art lying upon thy bed of Adultery and carnal pleasure, sporting thy unsatiable soul in the lusts of the flesh) discovers and reveals the wickedness of thy heart unto thee? What is it that in the day time checks thee for thy wanton eye and pride of life, when none without perhaps dares accuse thee?

What

What is it that discovers unto thee (in thy Chamber of Imagery) the secret Adultery of thy heart, when no outward eye sees thee? What is it that brings to thy remembrance things past, as if they were but yesterday, and sets thy secret sins in order before thee? What is it that tells thee thou hast committed the sin against the Holy Ghost, and for which thou canst never receive pardon when committed?

Oh! how is it that thou shouldst suffer the instruments of Satan to work such a belief in thee, and so far to put out the eye of thy Faith, and of thy reasonable soul also, as not to see thy self in a delusion, when the Scriptures do positively say, *That no man knows the Father but the Son, and him to whom the Son* wil reveal him, *Matth.*12.27. Tell me (poor soul) whether thou canst be so ignorant of the Scriptures as not to know this, *That he that worships the Father, must worship him in spirit*? Dost thou not know that the holy spirit is a spirit of Revelation whersoever it is? Dost thou not know that, that is its work in man, and that if thou hast not this Spirit of Christ, thou art none

of his? Friend, it's an infallible sign thou denieſt the ſpirit, that ſayeſt *Revelation is ceaſed*, in being its proper Work.

And thou that ſayeſt, *No man hath the infallible Spirit now*; Let me ask thee alſo, Hath the Lord no people in this Age to bear teſtimony to his Truth? Do none know the Lord now? And are none in the Way of Truth? Is this thy Faith? Then know thou for certain, thou art led by a ſpirit of deluſion; and whileſt thou thus believeſt, thou canſt never come to the truth, nor be led by the Spirit of Truth; for the Children of God are all guided by the infallible ſpirit ſo long as they be faithful followers of it, and they live in the ſpirit, and walk in the ſpirit, and talk in the ſpirit, and act in the ſpirit; all which is a Riddle to thee, and impoſſible for any to open, unleſs he have the gift of Faith to believe in the mighty Power of God, which is the Son of God.

Friend, whoſoever thou art that art of this perſwaſion, I muſt declare unto thee from the Lord, Thy *Faith* is but *Fancy*, thou art ſtill in *Egypt*, and like to periſh in the Wilderneſs. O be perſwaded to

ſearch

search the Scriptures, and to believe in Jesus who is the Author and Finisher of the Faith of his Disciples, of whom thou art none, as thou now stands; forbear thou to make mention of the holy and infallible Spirit of Truth, (which (in their several measures) all posess who are taught of God) until thou art freed from the spirit of Error, and come out from the fleshly apprehensions of the Divine Truth, to see the infallible things of God by the eye of living Faith; and if you come to know the Lord & his truth, your rotten foundations must be removed, and your Faith built upon the Rock of Ages.

Dost thou think that because thy heart is filled with unbelief of the mighty Power of God, and because *thou* knowest not the secrets of the Lord revealed unto *thee*, (in regard thou art not come into his fear) that therefore the Lord doth not reveal his secrets to any? No, no, thou art miserably deluded and bereft of the right use of thy understanding by Satan and his Minister; for know thou, the Lord is as merciful now as ever, as good now as ever, and as free to reveal

himself and his secrets unto those that fear him, now, as ever he was. Canst thou be ignorant of this, That the Lord reveals his secrets to them that fear him? Or that the secrets of the Lord are with them that fear him, *Psal.* 25.14. Or, (*Prov.* 3.32.) That his secret is with the Righteous; And *Amos* 3.7. That the Lord will do nothing, but he revealeth his secret unto his servants. Friend, There is no way to come to the knowledge of God, but by the Revelation of the Son of God in us, witnessing with our spirits, whose children we are: And all that I shall say further to thee herein, is this, My soul shall weep in secret for thee, and and thy Teachers who have caused thee to err, (they themselves not knowing the truth) by saying, *Revelation is ceased*, when there is no other way to know God by.

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*A Word of Counsel to him that feels himself loaden with his sins, and groans for deliverance, but complains that he wants power.*

ART thou laden with the burthen of thy sins? And dost thou mourn in secret,

ſecret, praying to God for eaſe and pardon? Or, Art thou black with lying in the mire and filthy pollutions of this World, ſo that thou art ready to ſay, *From the crown of my head, to the ſole of my foot, I am full of wounds and putrified ſores, and would fain be made clean?* Art thou poſſeſt with the ſpirit of error, and ignorant of the truth of God? And wouldſt thou be acquainted with the Spirit of God to guide thee into all truth, and lead thee into the path of holineſs? Wouldſt thou be freed from the ſpirit of pride, ſelf-love, paſſion, and emulation towards thy Neighbour? Art thou covetous of gain, and earthly-minded, and doſt not do to another as thou wouldſt be done unto, wanting the Royal Law of Love to be thy Rule? Art thou poſſeſt not onely with *one* evil ſpirit, but *Legions*, and ſeeſt no power to reſiſt the leaſt aſſault of the Enemy?

Then be thou counſelled (by one who hath felt the weight and burthen of moſt of theſe evils, and ſeen deliverance in a meaſure) to own the light in thy conſcience, and that will open unto thee a door of hope, and ſhew thee a Fountain where *Judah* and *Jeruſalem*, Jew and Gentile,

Christian and Heathen, Profane and Professor, high and low, rich and poor, may wash in, and be made clean, yea, and from all their filthiness may they be cleansed: And if thou do so, *viz.* own the Light in thy conscience, and obey it, it will lead thee to holiness.

And thou that complainest for want of power against sin, I tell thee, and do affirm unto thee, whoever thou art, *Thou hast power*, unless (with the unjust Steward) thou hast buryed it in thy corrupt heart, and made no improvement of it, and the Lord for thy unfaithfulness hath taken it from thee, and given it to him who hath been a better husband of his gift then thou hast been: For this I say, That the Lord hath given a Talent (or measure of himself) to every one to profit withal, which is his light in every conscience, the which whosoever doth not improve, shall have it taken from him, and he be cast into utter darkness; for there is a day when the Candle of the Wicked shall be put out, and he shall have no light to walk by, though he seek it, and that with tears: Remember *Judas*, and be warned by him to be faithful to

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thy Master, and to obey him, even whilst the Light shines upon thee, and would guide thee, least thy repentance be too late, as his was, and thou be with him called a Son of Perdition; but if thou obey the Light in thy conscience which convinceth thee of sin, I declare unto thee as a Word from experience of the mighty Power of God, and of its powerful working there, That it will not only give thee power against gross corruptions, but against vain thoughts and idle words; and though thy sins be red like crimson, they shall be as Wool; and as red as scarlet, they shall be as white as snow: Be willing therefore, and obedient, and thou shalt eat the good of the Land; but if thou refuse, and rebel, thou shalt be devoured with the Sword: The mouth of the Lord hath spoken it.

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*Some Hope left for the persecuting Magistrates of* England, (*if his Day of Grace be not past already.*)

PEradventure thou mayest say unto me, I have been a Civil Magistrate,

and a great Perſecutor of the Saints (the Moſt High God) who have few or none on earth to plead their cauſe; how ſhall I find mercy from the Lord, for I am the greateſt of ſinners? That when the Servants and Meſſengers of the Lord have come into our Cities, Towns, Villages, or Market-places to preach repentance, and declare againſt ſin, and to bring the glad tydings of the Goſpel into our quarters, (where it was never preached before) I have not been ſo ſober unto them as the *Gadarenes* were to Chriſt, who (when he came to caſt out unclean ſpirits, and to do them good, they) entreated him to depart out of their coaſts; but I inſtead of entreating, have compelled them, not with mild perſwaſions, but with cruel and mercileſs ſtripes upon their naked bodies, with ſtockings, ſtonings, beatings, long and tedious impriſonniets, and other bitter uſage which for ſhame I cannot mention; And (as if this had been too little) I have cauſed ſome of them to be ſcourged twice or thrice for not bowing to my corrupt Will, and worſhipping me with their Hats off; or for ſpeaking to our blind Guide, (who calls

calls himſelf a Miniſter,) And all this I have done contrary to the Law of the Land too; and when I have ſo done, I have with Paſſes ſent them away as Vagabonds and Wanderers, not ſuffering them (though ſufficient men, and of good Eſtates near us) to have a place in our quarters to dreſs their ſore ſtripes & deep wounds which my bloody Executioners have made upon their innocent and harmleſs bodyes; nor yet a place wherein to reſt their aking heads, except in ſtocks, dungeons, cloſe holes of little eaſe, or filthy and ſtinking Goals amongſt thieves and murtherers, where many of them have finiſhed their teſtimonies by death.

Now ſaith the guilty Magiſtrate, This is the truth of my condition, and thus have I ſerved the Embaſſadors of Chriſt Jeſus, (whom the malicious World cannot accuſe of evil) and my caſe is lamentable, and the worſe, becauſe what I have done was through the inſtigation of our Goſpel-Miniſter, (as he called himſelf) and to pleaſe him, who otherwiſe would not ſuffer me to be at reſt, crying out againſt them, that they will undo us, and our generation after us, and render our

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Gospel to be Antichristian, and our selves false Prophets, (as indeed we are) and will make our nakedness and ignorance appear to all sober men if they be tollerated; But that which is more considerable then all this, I am afraid I have sinn'd the sin against the Holy Ghost, which can never be forgiven, and how shall I escape the damnation of Hell.

Friend, Is this thy case indeed? And art thou guilty so deeply, as this in truth makes thee? 'Tis sad indeed: Yet consider, and for thy comfort I have this to say unto thee, St. *Paul* was as great a Persecutor of the Saints as thou possibly hast been, and as mad against them as the most of you have been, or can be; yet when the Light appeared to him, and struck him from his horse or beastly nature of persecution, he presently fell to the earth, and with trembling and astonishing, said, *Lord, what wilt thou have me to do?* He did not (as the blind Guides of this age) say, That the Light of Christ was natural and insufficient to guide him out of his darkness, but he became obedient to the Light immediately (though he saw no body) consulting neither with flesh

fleſh nor blood, nor yet running to *Gamaliel* a great Doctor (under whom he had been brought up) for counſel; but forthwith ceaſed from the ſpirit of perſecution, and obtained mercy: So he being obedient to the Light, became a true Diſciple of Jeſus, and Preacher of the everlaſting Goſpel, *Act.* 9.

And now (oh Magiſtrate) know this, That though thou haſt been the greateſt perſecutor of the Saints amongſt thy numerous Brethren, and haſt perſecuted them until death, (as many in *England* have been for conſcience-ſake within theſe few years, under a preſence of maintaining the Popiſh and Antichriſtian Law for Tythes, and ſuppreſſing of Hereticks) yet there is ſome hopes of mercy for thee alſo, if thou canſt in truth ſay, That what thou didſt, thou haſt done ignorantly.

But if this be not thy caſe, but haſt wilfully tranſgreſſed and rebelled againſt the Light in thy conſcience, then, O then thy condition is ſad indeed, and thou (with the blind Guides) art of all men moſt to be pittyed; Examine therefore thy own heart in ſecret, and if thou find-

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eſt that thou hast been a wilful Perſecutor of Gods Servants, cry mightily unto the Lord that the iniquity of thy heart may be forgiven thee, and poſſibly thou mayeſt find hopes (upon thy unfeigned confeſſion and reſolution to turn to the Lord, and obey the Light within thee) to obtain Mercy. Ceaſe, I ſay, from that Spirit of Perſecution, and become obedient for the future, if peradventure thy ſins may be blotted out.

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*A view of false Doctrines, Or, A Word of Reproof to false Teachers, who boast that that they have the Original, and yet are ignorant of the word of life.*

FRiends, to you all I ſpeak, (who diſown the Light of Chriſt within, and count it a low thing) a wo is pronounced unto you, for your light is turned into darkneſs, and your ſweet into bitter, and for the preſent ſee not your way before you; the whole World lyes in wickedneſs, and darkneſs is upon the faces of all who are led by you, who preach for hire, and divine for money, contrary to the Pro-

phets

phets and true Ministers of Christ) you preach false Doctrine, and practice persecution, and therefore are you none of the children of Light, nor Ministers of the everlasting Gospel. You say, That the best of Gods servants cannot be free from sin in this life; whereas the holy Scriptures say, *Without holyneſſe no man ſhall ſee the Lord*: Christ himself hath preached perfection, and hath commanded his Disciples to be perfect as their heavenly Father is perfect; but you say, No, perfection is not to be attained here; You say, (many of you) That the Light of Christ in the conscience is natural, not considering that he himself is spiritual, and that his Light must of necessity be so too.

You say, *Revelation is ceased*; not considering this, *That no man knows the Father but the Son, and him to whom the Son will reveal him.* You say, *No man hath the infallible Spirit now*; not considering, That *he that hath not the Spirit of Christ, is none of his*; For where-ever the Spirit of Christ is, it must needs be infallible; and you that have not the infallible Spirit, you are none of Christs; and if so, then consider

sider with your selves whose children you are, and what spirit guides you, and whither; for it cannot lead you into all truth, nor any part thereof.

Some of you have been heard to say, That the Devil is the Power of God, and that the Gospel is not the Power of God no more then a Rose Cake; and further, That the Light of Christ Jesus is carnal and darkness. Friends, I hope better things of many of you; but assuredly, this Doctrine is damnable and pernicious to the souls of men: And therefore I warn you to forbear preaching in the Name of the Lord, whilst you are of this Faith, which I affirm is of the Devils, and not of the Saints, (whose faith overcomes the World) and who believe they must be holy as God is holy, and perfect as their heavenly Father is perfect, in their several measures: They know that the Son of God is the Light of the World and life of men, and is not darkness, carnal, natural, or insufficient to lead them to purity, as you declare. And because I will not bore the ears (as I may say) of the hearers, or bring to the Readers remembrance your multitude of Errors,

Heresies

Heresies and false Doctrines, not trouble him with a view of all your ungodly practices at once, I shall be sparing, as hoping you may return from whence you are fallen, and repent, but shall hereafter, if God will, propound a few queries unto you, whereby you may see your selves in some few particulars of your Doctrine and practice.

Friends, Is preaching for hire, and persecution of your Neighbour, for conscience-sake to be maintained by Scripture? Is throwing men into Gaols, and stealing of their Goods, to be maintained by the Scriptures? Is your taking up the carnal Weapons to defend your Gospel with, when your spirituall Weapons will not do, to be maintained by Scripture? Did Christs Ministers ever rebel against the Civil Magistrate, and teach men so to do, as many of you have done of late, instead of being subject to the higher Powers? For my own part I wonder not hereat, as knowing that that spirit which at present guides you, teacheth rebellion and disobedience as well to God as to men.

Furthermore:

You

You say you are Ministers of the Gospel, and yet have perswaded people to believe that the Commandments of God cannot be kept.

Reader, to thee who art of this perswasion with them, be but moderate, and let me ask thee this question; For what end (thinkest thou) were the Commandments given by God? Were they to be read onely, or to be painted upon the Steeple-house Walls? Will that please the Lord? Or were they not given to be kept by his servants, who enter into life? Hath not the Lord said, He will write them upon his peoples hearts, never to be blotted out? Or can any man be blessed that doth not keep them?

Tell me, Doth any man require that of another, which he knows he cannot perform and do? And wilt thou make the Lord so hard a Master, as to require obedience of man if it were not in his power to give it, or that the Lord had not impowered him? Friend, even as the *Serpent* beguiled *Eve*, so art thou by *blind Guides*; He drew our first Parents into disobedience by going out to hearken to his subtilty, and so left their innocency; and

thou

thou being now in disobedience, he would keep thee there by his evil instruments.

O take heed of the Serpents brood, who say, The Commandments of God cannot be kept, for they are false prophets that so teach; but assure thy self, That if ever thou enter into life, thou must keep the Commandments: *David* could keep them under the Law, and said, That *the Commandments of the Lord were not grievous*; *My soul* (saith he) *hath kept thy Testimonies, and I love them exceedingly*: And again saith he, *I have done thy Commandments*: And again he saith, *I have kept thy precepts and thy testimonies*: Read *Psal.*119. 166, 167, 168.

Now Friend consider the promise of the Lord concerning his people, by the the mouth of his Prophet *Zechariah*, That in the day of the Lord, *He that is feeble amongst them shall be as David, and the house of David shall be as God, Zech.*12.8.

And as the keeping of the Commandments is the entrance into life, so are they pronounced blessed that keep them, *Rev.*22.14. & *Psal.*119.2. & *Prov.*8.32. And saith St. *John, Hereby we know that we know*

 *him,*

*him, if we keep his commandments,* 1 Joh. 2. 3. But *he that saith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him,* Ver. 4. And again, *Whatsoever we ask* (saith he) *we receive of him, because we keep his commandments, and do those things which are pleasing in his sight,* 1 John 4. 22. *and he that keepeth his commandments, dwelleth in him, and he in him,* Ver. 24.

Such then as say that the commandments of God cannot be kept, are hereby proved to be *Lyars, false prophets,* and *deceivers.* Come out therefore from among them, and be thou separate from such unclean men, for the lyar shall not enter into the Kingdom, nor any unclean or imperfect thing.

Friends, I even tremble to think on your condition, who break the Commandments of God, and teach men so to do, you are so far from the Way, the Truth and the Life, that unless you speedily repent and turn to the Lord, you will have your portion with hypocrites, where is weeping, wailing, and gnashing of teeth for evermore.

My direction then to you also (before it be too late) is, To own the *Light* in your

your consciences, and submit to its checks when you are reproved by it; and know this, That whilst it reproves you for your sins, the day of Grace is not *yet* past, nor hath the Lord given over striving with you; but when you feel *no* checks of conscience when you do evil in thought, word, or deed, then be assured your *day* is *past*, and you are sealed up for destruction.

I say unto you therefore again, Own the *Light within you* while you have it, and take it for your *Guide*, for you are gone a whoring from God, and the Spirit of Truth and Holiness you know not.

O do not any longer abuse this *Light*, this *Lamb* of God, for you will one day find him to be the *Lyon* of the *Tribe* of *Judah*, who when his Wrath shall be kindled against you, you must be consumed for ever.

And now to you who say, We are the Learned Ministers of *England*; We have the Tongues; We have the Originals, and we have the many Languages, and therefore we are best able to interpret the Scriptures.

To you I say this, That the *holy* Scriptures are a sealed Book to all that are not

taught of God by the *Revelation* of his *Spirit*, which you falsly and ignorantly say is ceased; therefore it is that the unlearned Doctors and others, the University-men of this age, wrest them to their own destruction; therefore it is, that there are so many Errors, Heresies, Opinions, Sects, and divided Judgements amongst you, and those who are called *Christians*.

*Friends*, if you be ignorant of the true Original of all things, to wit, the infallible and unerring Spirit of God by which the holy Scriptures were wrote, you want the key of true knowledge which should open them unto you, and you (with all your learning) must stay *without*, when the simple whom God teacheth, and whom you despise, can give you the true meaning and mind of God's Spirit, shall enter in.

Oh! remember that the Jews had the Original Tongues before you, and spoke them naturally, and more then that, they had amongst them the true Original himself, even *Christ Jesus*, the *Alpha* and *Omega*, the first and the last, and yet they crucified him, and chose a Thief and a Robber before him; I wish from my very soul

it

it were not so with you, chusing *Hebrew*, *Greek*, *Latine*, and other Tongues, before the naked and simple truth of God; I say, *Christ Jesus* was to the *Jews* a stumbling block, and to the wise *Greeks* foolishness; So is he this day to you, whilst you are crying up Learning and humane Wisdom, and despise the still and *low voice of Christ in you*, which speaks not in the Words of mans Wisdom.

Oh ye men of Learning in all the Wisdom of this World! When will you cease to tumble over your many and dusty Volumes of corrupted Authors, to find out that Truth which lyes buryed *within you*? Oh cease a while from searching into them, and try whether you can find your Names written in the Lambs Book of life; if not, mourn and lament, for your condition of all others is most to be pitied, in regard of the great loss that will come upon you (you having much to lose.)

Now that I may not leave you without hope, as those who perish in their sins, my advice to you is, To turn to the Light in your consciences, and be obedient unto it, for unless you so do, you can never come to the Key of *David*, which opens,

and no man ſhuts, and ſhuts, and no man opens; Wait at Wiſdoms Poſts, (which is the true fear of the Lord) from which you are all departed, who are gone from the *light within*, and are ſeeking Salvation in outward things; for the leaſt Babe of Light ſees thorough you, and can diſcover your darkneſs.

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*A Direction for all ſuch as wait for the coming of their Saviour in ſpirit, and how they may know him when he appears.*

CHriſt's *firſt* appearance to the World was in fleſh, and the fleſhly eye ſaw him, but his *ſecond* appearance is in ſpirit, which no fleſhly eye can behold and live; for as the Lightning cometh from one part of Heaven to lighten another part under Heaven, ſo ſhall the coming of the Son of man be, and bleſſed are all they who wait for his *ſecond* coming, to wit, *without ſin*, unto *ſalvation*; for his *ſecond* coming is to put an end to ſin, to finiſh tranſgreſſion, and to bring in everlaſting righteouſneſs. He that hath an ear to hear, let him hear.

Now

Now if thou wouldst plainly know the signs of his *coming* unto thee in particular, then know this, That when he comes 'tis to convince thee of sin, and to make a separation between thee and thy former Lovers, (be they who or what they will be) there is not a darling or *dalilah* to be spared, though never so dear or near unto thee, but all must be crucified, yea, and *thy own life* must be lost too, if ever thou wilt find it in God. Friend, the life of a Christian is hid with Christ *in God*, and there is no finding of it but by going *out of self*; for know this, That before Christ Jesus proclaims peace to the soul, he sets the man at variance with himself, and makes him war against the Enemies of his peace *within him*, (not without him.)

To thee then who art at ease in the flesh, hugging the spirit of self-love, and of this World, (which lyes in wickedness) and art courting the great men thereof for private respects, as honour and preferment, or the like; know thou, thou art not yet come to the spiritual Welfare, nor dost thou know the coming of Christ to thee, *as a Saviour*, which every

man must witness before he can be a true Souldier in the *Army of the Lamb*, or witness redemption from the Spirit of Bondage.

My direction then unto thee, is, To *watch for the coming of Christ*, (who cometh as a Thief in the night) that when he comes, thou mayest not be found sleeping in sin, nor snorting in the vain delights and pleasures of this life, (which are but for a moment:) Christ stands at thy door, and knocks, O give him entrance, and suffer not his Locks to be wet with the dew of the morning; Suffer not (I say) the evil one to make such a noise in thy *soul*, as to drown the low voice of Christ in thee, who saith, *I am meek and lowly of heart, learn of me.* Let it not be said of thee, *He came unto his own, and his own received him not.*

*Encouragement to the weary* Traveller (*whose Journey is towards* Canaan) *to follow the* Light *and* Lamb *of God to the Holy Land of Rest; but not to go before it.*

WHosoever thou art that art come out of *Ægypt*, (the land

of

of darkneſs, *where the blind lead the blind*) and haſt a purpoſe and good will to travel to the *holy Land*, thou muſt gird up the loins of thy mind, and with a holy Reſolution be content to paſs through all the *fiery tryals* thou maiſt meet with, and never ſit down until thou ſhalt arrive at *perfect reſt* in God: And that thou maiſt not looſe thy Way, be thou adviſed to follow thy *Guide*, and *go not before him*; for no longer then thou art a follower of the Lamb, canſt thou go aright, or walk in ſafety.

Many there are who be come out of *Ægypt*, and have made ſome progreſs towards *Canaan*, but becauſe the *Guide* to reſt makes no haſte, he being meek and lowly, and is a gentle Leader of his Lambs, (and thoſe that are with young) therefore it is that many times the followers go before their Leader, and through haſte loſe their Way.

Be thou warned therefore, who art but a young *Traveller* and follower of the Lamb, that thou leave not thy true Guide, nor wander from him, leſt thou come into *Ægypt* again, (as ſome have done) and ſo peradventure never find thy

thy Guide more. *Friend*, if ever thou thinkeſt to be victorious, thou muſt follow the Lamb; for aſſure thy ſelf, the Enemy will aſſault thee on every ſide, and endeavour thy deſtruction; for know thou, That 'tis through ſufferings and often conflicts with the Enemy, that thou muſt paſs, yea and become a Conqueror too, before thou muſt come to reign; The *daily death* thou muſt witneſs, and the *daily croſſe* muſt be born, before the *Crown of Victory* can be obtained; I ſay, Thou muſt follow thy Leader and Captain of Salvation, through all difficulties, if thou wilt be victorious.

And for thy encouragement, be aſſured of this, *He will never leave thee nor forſake thee.*

In the *light* of the Lord then, and as faithful followers of the *Lamb*, let us journey towards our Land of *Reſt* with unwearied minds; for aſſuredly, The Land is *good*, and will abundantly reward the *Traveller* upon his arrival there, above what he could ask or think.

Many there are whom I believe are gone forth with an honeſt intent to travel thither, and finding the Way ſtrait,

and

and the Journey long, and the Difficulties many, have ſate down by the way; but let ſuch know, there is no *true reſt* on this ſide *Canaan*.

Others there are who have gone forth *to view the holy Land*, and as the *falſe Spyes* of the Land of *Canaan* did, ſo have theſe, even brought up an evil report upon the good Land, and have told people, *There is no attaining of it in this life*, for that the Cities are walled, the Enemies are mighty and numerous, and too ſtrong to be overcome. *Theſe* have told people, the *holy* life is *unattainable*, and that as long as they live, they cannot be free from corruption; and *theſe* ſit down without hope, *and ſhall never enter*.

But yet notwithſtanding there is encouragement enough for the *faithful Traveller*, when he remembers that there were two, to wit, *Caleb* and *Joſhua*, who were *true Spyes*, and that notwithſtanding the multitude of falſe Spyes that went forth to view the Land, theſe as faithful Witneſſes for God brought in their Teſtimony, and ſaid, *Let us go up at once, and poſſeſſe it, for we are well able to overcome it*. And theſe for their faithfulneſs

neſs to the Lord (notwithſtanding the falſe Spyes ill report of the good Land) were brought to poſſeſs the Land which flowed with Milk and Honey, but the reſt *periſhed* in the Wilderneſs for their unbelief, and their children were *wanderers* there fourty years.

Now Friend, It is obſervable and very remaakrble, That *Caleb* and *Joſhuah* (who did enter) had *another ſpirit* then the falſe Spyes had, (*and followed the Lord fully*) to wit, the Spirit of *Faith*, which overcomes the World, and all the Enemies therein, to the ſoul of men, ſo that the *Believer* and his Seed ſhall poſſeſs the *holy Land*, when all the unbelievers ſhall periſh in the Wilderneſs, *Numb.* 14.

And as for the glory of this holy Land, or *New Jeruſalem*, (of which *Canaan* was a Type) and the Riches thereof none wil doubt, but all will confeſs the Land is good, though ſome ſay too good to be obtained here, or poſſeſſed in this life; I ſay as to this I cannot but bring in my teſtimony, and declare, They are all *falſe Spyes*, and *falſe prophets*, that ſay the Enemies of mans ſoul are *not* to be overcome in this life, and that the holy life is not attainable;

attainable; for he that gives Victory over one sin, (which I witness) will give victory over all sins if I and thou be *faithful Warriers* in the Army of the *Lamb*. I say, our Captain is able to make war with the Enemy, and not onely give us victory, but also an entrance into the *Holy of holies* within the vail *here*, where no false prophet can enter, but him who is *the Priest for ever* after the order of *Melchisedech*.

Therefore friends, go chearfully on your way in believing; the Enemy is as well before as behind; look not back, neither turn to the right hand, nor to the left, but press forward, and in due time you shall reap, if you faint not.

'Tis the *Faith* of the Saints which *overcomes* the World, and all difficulties which the honest Traveller shall find in his Journey towards the holy Land. And that none may be discouraged that he meets with troubles and tryals, let him remember, The greater his tryals are, the stronger had his Faith need be; and the bitterer his Travels are, the sweeter will his Rest be. If some of the Servants of the Lord have through experience said, That the *sufferings* of this present life

are

are not worthy the *glory* that *shall* be revealed, what will they be able to say when it is *revealed*?

It is better to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.

Therefore let us proceed on our journey with unwearied minds, and in the strength and power of the Lord make war against all the Enemies of our Souls, following our Leader, and in the end we shall be more then *Conquerors*.

And because there are many pretenders to holiness, who with fair speeches do deceive the hearts of people, and by enticing words of mans Wisdom seduce many a well-meaning and honest-hearted Traveller, who is ever and anon ready to question whether his way be right. I do advise thee as thou lovest life, and tendrest the true rest of thy weary soul, keep close to thy Leader, whose voice is low, speaking in thee, saying, *Go not forth, wander not*; for this I declare, That whilst thou art unturned to thy Guide *within thee*, or art listening to the loud Voice and sound of big Words *without* (as I have been) thou canst finde no *rest*, though thou travel hard to obtain it.

A

## *A Word concerning the* Resurrection.

THE Lord is risen indeed, and hath appeared unto many, among whom I am come to give you notice, (though a most unworthy Messenger) That he is now come to exalt his Son *in his Saints*, and set him upon his holy hill; *glory for evermore.*

But many there are who with *Martha* do look for the Resurrection at the last day without, and so put the day of his Resurrection *in them*, far from them, (as believing no such thing) and saying, How can this be? when in the mean time *Christ* lyes *slain* in some of them; and others are so far from the holy Life of Christ, that they are dead in trespasses and sins, and some twice pluckt up by the roots, neither knowing their Saviour *within them, nor without them.*

Art thou one that knowest nothing of the resurrection of Christ in thee, then know that thou art not to look out to a day without thee, for the resurrection of Christ, but in *Spiritual Sodom and Egypt*, where he lyes *still crucified*, art thou so [illegible] peak

pect his resurrection, to wit, *in thy own wicked heart.*

*Christ* before his resurrection from the Grave, told *Martha*, and said, *I am the the Resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and that he that liveth and believeth in him, should not dye*: Dost thou believe this?

*Arise* then, thou that art *asleep* in thy *grave* of sin, fleshly ease, or carnal delights, and hearken to the voice of the Son of God in thee, & live; for he who called *Lazarus* out of his grave of earth, (being naturally dead) to life again, will raise thee also, and call thee out of thy *spiritual grave of sin and death*, if thou hearken to his Voice, and obey his Call *in thee.*

*Christ Jesus* after his resurrection, appeared unto many of his Disciples *without them*, and they knew him not (*he being spiritual*;) and after he had by many signal Testimonies made himself known unto them to be *Jesus*, a Cloud received him out of the sight of those that stood looking after him; Whereupon it was told them by two men who were in white, that said, *Ye men of Galilee, why stand ye here gazing? The same Jesus which hath*

*hath been taken up from you into heaven, shall in like manner come again*; to wit, in a Cloud; for so he went up.

Now this (Friend) is a *Mystery* to the wise and learned men of this World, (oh that they knew it) That the *light* of the World, and life of men should come in a *cloud*; but so it is, and they are utterly ignorant of this mysterie, though to the children of Light it is made manifest and revealed by the Spirit. *They* can tell you that as Christ's *first* appearance to the World was in the *flesh*, and the fleshly eye saw him; so his *second* appearance is in *Spirit*, and no fleshly eye can behold him, he being now a spirit.

You then who are looking for the Resurrection of your Saviour with the eye of the first *Adam*, (which is natural, and to come without you) know you, that your eyes will fail you, and your expectations be in vain; for him whom you look for, is a *Spirit*, and invisible to all but to the *Spiritual man*. And while you are looking for his coming to be hereafter, the spiritual man can tell you he is *already come*, and converseth with him daily; and this is the reason that the

Saints and Servants of Christ (who do his Will) can endure stocking, stoning, mocking, cruel whipping, and tedious imprisonment: Why? Because *they have seen & conversed with Jesus*, who by his power enables them to suffer what man can do unto them; *He that hath an ear to hear, let him hear.* But thou maist say unto me, Is there no other *Resurrection* of Christ then what is in man? And are we not to look for the coming of Christ, and the Resurrection of our Bodies also at the last day?

For an answer to this, Friend, consider that the resurrection of Christ without, was there where he had been entombed or buried, and there was he to rise again, that so a testimony thereof might be given to the unbeliever, and as encouragement and strengthening to the Faith of those that did believe therein. Now Friend, so it is, *Christ is risen in his Saints*, and hath appeared unto them *there*, even as he rose from the Grave, and appeared to his Disciples, and others without; and though thou wouldst give large money to us to make false Reports of his Resurrection, yet we cannot but must tell you all, *Christ is risen* from the grave of our souls,

where

where he was once buryed with earthly-mindedness and the cares of this World; but the Grave being able to hold him no longer, he is come forth, and is manifest to thousands in this age, who at first when he appeared to them without, to wit, in carnal Ordinances, they knew him not, but he being now come in spirit according to his promise, we cannot but declare it unto you, being the things which our ears have heard, our eyes seen, and our hands handled of the Word of Life, that so ye might have fellowship with us.

And thou who lookest for the resurrection of thy carnal body, I shall not contradict thee in thy faith, nor do I deny the resurrection of the body, nor shall I say to thee any other thing, then what *Paul* said to to the *Corinth*, *THOU FOOL, That which thou sowest is not quickned except it dye, and that which thou sowest, thou sowest not that body that shall be, but bare grain, perchance of wheat or some other corn; but God giveth it a body as it pleaseth him.* First come to the life of Jesus in thy self, and when thou canst say, *Now I live, yet not I, but* Christ *liveth* in *me*, thou shalt better understand the Resurrection of the Body;

*For the natural man discerns not the things of God, because they are spiritual*; Then, and not till then thou shalt know the first and second Resurrection.

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*A Friendly Call to all* Notionists, Separatists, *and high* Professors *of Religion, in what form soever,* (*or out of form*) *to come down from their* Pinacles *of imagination, lest they* fall, *and rise no more.*

FRiends, Come all down from your seats, you sit in slippery places, and are in great danger and peril of your lives, who though you have had many Allarums to call you away, you are still asleep in spiritual pride or airy notions, *without life.* What do you mean? Will you suffer the Angel of *false light* to be your *guide*, whilst the glorious *light of Christ*, and glad tydings of the everlasting *Gospel* (declared almost every where in the Nation) to pass by you, and take no notice of it? I cannot but pitty your souls, seeing the great delusion you are in.

Poor

Poor hearts! you are got too high to ſit in ſafety, for the God of Heaven and Earth will dwell with none who are not poor in ſpirit, and tremble not at his Word: I ſay, if you would have the Lord to dwell with you, you muſt all become *Tremblers*. O remember that ſelf-exaltation was the fall of *Lucifer*, (that Angel of falſe Light) and ſo will be the fall of all who are not meek and lowly in heart, and abide not there.

It's the *Devil's* Work to elevate the mind of man above his meaſure, and that he may accompliſh it, he perſwades the man he can ſhew him all things in a *Myſtery*, and ſet him where he may ſee beyond the reach of others on a ſudden, deluding him with this old bait, That he ſhall be as God, *knowing good and evil*. Thus he deluded *Eve*, and ſo he will do every ſimple heart who keeps not in the pure fear of the Lord, but goes forth to hear the voice of the ſtranger; For, had *Eve* kept to her meaſure, and been contented therewith, the *Devil* could not have beguiled her; but ſhe going forth, was by a temptation miſlead, and ſo loſt her innocent ſtate, and her true Guide within her.

And now the *Serpent* being the ſubtilleſt of all the Beaſts of the Field, and perceiving that man is eager of knowledge, and deſirous to comprehend all things in himſelf in a myſterie, (it being too low a thing for ſo noble a creature, *to go out for knowledge*) he ſets himſelf in the *ſeat* of God, *and exalteth himſelf in man*, lifting him up alſo above the pure Seed of God which lyes buryed in man, and ſets at naught poverty of ſpirit, perſwading him he is beyond the firſt Principles of Religion, and above the Doctrine of the Croſs, and that he is now at reſt in God, when, indeed, and in truth, *poverty of ſpirit* the man hath (peradventure) never yet known, nor the true fear of the Lord neither, or if he hath, he is made to believe that there are *higher* things to be known then the myſtery of the *Croſs*, and ſo ſuffers the Devil to delude and blind him.

*Poor heart!* Thy deluſion is ſtrong indeed, and thy condition moſt to be lamented: Where doſt thou find that the *fear of the Lord* is a low diſpenſation, whenas man is to abide therein *all the day long*? I ſay, though it be *day with man*, yea

*your*

noon-day, where the Flock of Christ are at rest; yet the fear of the Lord is never to be left, it being part of the *Everlasting Gospel* which the Angel preached, saying, *FEAR GOD, Rev.* 14.6.7.

What's the reason (Friends) that you stand so far off, and keep at such a *distance* from those that dwell in the *Valley*, where the *cross is daily to be born*, so long as you have a vain thought to be subjected, or a high look to be brought down?

Is it not because you think your selves *higher*, and *taller* by the head and shoulders then your Brethren? and that they are but *dwarfs* in knowledge in comparison to you? Is it not because you look on the Cross to be a low attainment, and that you are *wearing the crown*? Friends, let me be plain with you; How came you into the fear of the Lord? Did that which brought you in, lead you out again? Surely no, the Work of the Lord is perfect, and stands for ever; and the true Members of Christ Jesus call not this high, or that low, but they know that if any man will be great amongst them, he is to be servant to all; I say, the Members jar not, nor clash not one against

another, but there is a moſt ſweet harmony in the body, without any diſcord at all; the higheſt doth not ſay to the loweſt, I have no need of thee; nor the loweſt doth not ſay ſo to the higheſt: But friends, is it not becauſe you have felt the Croſs too heavy for you to bear, having once taken it up, and laid it down again? Or is it becauſe you would ſhun judgement, which you muſt come to again, and love it too, before you can meet with the Lord in peace?

Peradventure thou thinkeſt thy ſelf ſome wiſe man in knowledge, and ſo haſt been accounted in thy generation; and for thee to become a fool, or to come back again after ſo great a profeſſion of Chriſt as thou haſt made, would be to thy diſhonor, and ſhame would cover thy face. If thus thou reaſoneſt, know this, Thou art thy own Enemy, and thou loveſt the praiſe of men more then the glory of God, or the ſalvation of thy own ſoul. And ſince you cannot deny but *the poor receive the Goſpel, & the rich are ſent empty away*, (with all their words of mans Wiſdom) How comes it to paſs, that the plain and naked Truth of God preached

in

in *power*, and practiſed in *ſimplicity*, is of no more account amongſt you?

*Friends*, be not deceived in your ſelves, for you cannot deceive us: The *Light* of *Chriſt Jeſus in us* hath diſcovered you all to be out of the way, who own it not.

Are you ſent of God who cry, *Lo here, or lo there*, as ſome of you do, and creep into Chambers and private places, & there ſpeak with your doors ſhut? Is this (in times of freedom) like the practice of the true Miniſters of the Goſpel, who preach the glad tydings thereof *to all*, inviting all, and beſeeching all to receive it, that ſo all might come in, or be left without excuſe?

Can any of you ſay, you preach the everlaſting Goſpel by the *Revelation* of Chriſt Jeſus in you? Or do you not confeſs your ſelves to be fallible, and ſuch as preach from a large comprehenſion of what you have heard or read, (peradventure from *H. N.* or *Jacob Behmen*) &c? Is what you preach, of God? And are all your ſprings in him?

If yours be the everlaſting truth of God, come forth, and declare your Meſſage to all; for *truth ſeeks no corners*: The

King-

Kingdom of *Heaven is like a draw-net*, which being cast into the sea, receives all that comes in, but treasures up none but the good fish; if then you would be Fishers of men, *come to the sea-shore*, stand in an open place, and cast in your Nets into the seas of Confusion of this World, prick people to the heart by your powerful Ministration, and convince thousands of their *Errors*, *Heresies*, and *false Opinions*, (which they received and sucke in by the *false prophets* and Ministers of *Antichrist*) as the true Ministers of Christ in the primitive times did, and *still do*.

But if you doubt whether yours be the *true Gospel*, or another, *My counsel* to you is, CEASE to declare it in the *Name* of the *Lord*; for nothing shall profit the hearers but what is declared in the eternal Spirit of God *without doubting*. Wait in silence then until you have received power from on high, which when it is received and declared, shall put to *silence* the gain-sayers, and stop the mouth of the evil doers.

*Friends*, for the Seed's sake in you I desire to speak, therefore suffer me (though a fool) to be free with you.

Have

Have you known the *fools ſtate*, (which all that will be truly wiſe muſt come to?) if not, haſten thither apace, for mans Wiſdom is fooliſhneſs with God, and and keeps him truly in that which is but folly: Oh! What will all thy *carnal* Wiſdom (though in a *myſtery*) and high *notions* avail thee, ſo long as thou art got *above* that which leads to *true* Wiſdom, and makes wiſe unto ſalvation thoſe that are *fools* for Chriſt?

Are you thoſe that have got in thorough the *ſtrait* Gate? and do you walk in the narrow path, which leads to life, and which few find? Or are you not indeed thoſe who have *ſtriven* (for a time) to enter, but *could not*? Take heed you be not left out.

Have you bid *Farewel* to the friendſhip of this World, & to the manners, faſhions, vain cuſtoms, and delights thereof? Or are you not ſtill *alive in them all*?

Have you born the *croſs* till every idle word and vain imagination be ſlain and crucified? Or are you not thoſe who have felt it *too heavy to bear*, and ſo laid it down again?

Are

Are you as *Beacons* upon a Hill? And do you give *light* to all that see your conversation? Or have you not put your light in a *dark Lanthorn*, not suffering it to shine forth, lest you your selves should be discovered?

Are you not those who preach and hear from a large comprehension, but your selves far from the life of what you hear or speak?

Have you the *power* as well as the *words of truth*? Or are you not those who have *lost* the *power* you once had, (as the Devil hath done) and retained the notion *onely*, which he is the supporter of?

Are you indeed, and in truth arrived at the dispensation of *Love*, as you pretend, or third degree of the holy life (as you call it) which loves its Neighbours good as its own, and stoops to the *meanest* Babe in Christ, as well as walks with the grown man.

Friends, the Well of Life lyes *low*, and you must dig *deep* to find it; high words without the power, are as the blustering winds, which do more harm then good; but its the still low voice where God is heard, and the sheep of Christ follow it.

'Tis

'Tis true, the Doctrine of the Croſſe was once in my eſteem, but a low and mean diſpenſation, and the diſciples thereof, (as I thought) in a pitifull and ſad condition, but this was in the time of my exaltation with you, when I had got above the pure and meek ſeed of Jeſus which was kept under in me, but *bleſſed be the Lord*, who hath brought down the Mighty from his Seat, and ſet me on the Rock of ages. On which, if ever you know ſtability, you muſt be brought; which Rock is Chriſt, which followed the Iſraelites the wilderneſs and refreſhed them; which Rock is the food of Angels, as well as every hungry ſoul. If any of you have this bread, you know that in the midſt of famine you ſhall have enough, and that your water is ſure (coming out the rock) if ſo, I ſay, *Eat, O friends, drink abundantly O beloved, Go no more forth.* But you who are ſtill upon the Mountains, you muſt come down, and dwell in the low *Valley* before you can find ſafety. You muſt walk in the narrow path which leads to life, before you can come to reſt; and to the ſpirits of juſt men made perfect you muſt be joyned.

Peradventure,

Peradventure some of you may say, you are now upon the Mount with *Jesus*, and have seen his transfiguration, and do say in your hearts, *It is good to be here*: if so, yet boast not; For you must all come down from the Mount, as the Disciples of Christ, and as Christ himself did, and live here below. Nay though you have been wrapt up into the *third* heaven, as *Paul* was, and heard things unutterable, yet the *cross must be born*, and the *Thorn* in the flesh *felt* by all who are lifted up above their measures. To your measures therefore, of the gift of God all come; boast not of any thing, which you have not attained through the death of the cross; for if you do, you will suffer loss. Many of you have set your selves at the *upper end* in the room, Oh be sure you be not without your wedding garments left the Master send you forth as unworthy guests; you seem to be eager to taste of the *Supper of the Lord*, and some of you are giving and taking it in beggarly elements. All such are to know they are not yet past the shadow, be their pretence what it will be, much lesse come to the substance of all things which puts an end to types and shadows.

The

The voice in me cryes, *keep low*; abide in the fear of the Lord; for there is the beginning of true wisdome. High words will no longer beguile the *true Israelite*; for in him there is an eye open, which sees and can discern spirits, and an ear that can *hear* the shepherds voice from the stranger.

The stranger or false messenger's voice saith, *I comprehend all mysteries*; I am past the *first & second dispensation* (to wit the *fear* and *the faith*) and I am arrived at the *third*, which is *Love*; I have born the *crosse*, and now wear the *crown*. Is this thy voice indeed? then know, thou art the *Antichrist* whom God will destroy with the *breath* of his mouth; whosoever thou art that cryest up one dispensation by way of boasting, and sets it against another, thou art doing the Devils work, and endeavouring to make a rent, where nothing but unity and peace ought to be; for one mans state in Christ, (though but the babe) is not to be set against another, no more then Christ is to be divided.

But now on the contrrary the *true* Shepherds voice saith, *I am meek and lowly of heart, learn of me*, and be little in your

your own eys: This voice calls out of the world, it ſtills the waves when they rage, it binds the ſtrong man in chains, and Nobles in fetters of Iron, by its meekneſs, patience, gentleneſs and long-ſuffering; Therefore friends, come all down into the true fear of the Lord, where this is to be witneſſed, and no where els. Your knowledge in miſteries and large comprehenſions of divine things, unleſſe your practice be anſwerable, doth but fit you for the ſcourge with many ſtripes. I ſay while you are upon your Pinacles, the inward beauty of the Temple, you can never behold, nor ſee the glorious preſence of the Lord who ſits therein. Hasten therefore to the porch, where wiſdomes voice is to be heard, and become *Doore-keepers* therein (which keeps out ſin and vanity) that ſo an entrance may be made unto you into the *holy of holies*. For this I declare to you all, That no more of the true knowledge of God have you attained, then what you have learned and known through the death and daily croſs of Chriſt Jeſus.

And now to thee who haſt been once enligtened, and haſt taſted of the heavenly

venly gift, and been made partaker of the holy Ghoſt, and taſted of the good word of God, and the powers of the world to come. Content not thy ſelf with theſe refreſhments, nor feed thou upon them; for they will paſſe away as the lightning, but live thou upon the bread of life it ſelf, from which theſe refreſhings have proceeded; for that's it, and it alone, which can nouriſh the Soul up to eternal life. I ſay again, keep low, and patiently run the race that is ſet before thee, and through perſeverance thou ſhalt gain the Crown.

## *Some* Queries *to my* old friends, *the* Ministers *of the* Church *of* England.

FRiends, I come not now to question you, (as to my self) nor yet your Faith and Hope in God, being fully satisfied concerning you and your Ministry, and also of your Call thereunto, having well known and heard the chief amongst you for many years together; Yet for the sakes of those heaps of people that pin their faith upon your sleeves, and take all for granted that you declare unto them for truth, believing your lives also to be unblameable; I shall mildely propound unto you these ensuing *Queries*, charging you as you would be accounted *Ministers of Christ*, and are willing to observe the Apostles direction of *rendring a reason of your hope to every one that shall ask you*; to make it appear in your answer, by what fruits you may be known.

1. WHether *was your* Call to your Ministry *from God, yea or no?* (*as the* true Ministers of the Gospel *ever was, and will be.*) *Or was it not a* place of preferment *to a* comfortable maintenance, (*as*

*you*

*you call it*) *and to get a Trade to live by*, that called you? *And whether if that maintenance were removed, you your ſelves would not ſoon come to* ſilence, *and your* Miniſtry *quickly fall to the ground*?

2. Whether *or no did ever the* true Miniſters *of Chriſt, or any of them, go to the* Arm of Fleſh *for aid, to uphold their Doctrine, and* force *a Maintenance from people contrary to their conſciences*, as you do?

3. Whether *are you not reſpecters of perſons, honouring and* fawning *upon thoſe men moſt, who can* promote *you to the* greateſt Benefices? *And do you not remeve from one* quarter *to another, where the greateſt* gain *is to be had, often leaving your flock when you are aſſured of greater wages from other Maſters, or becauſe you may not ſheer them to their very* skins?

4. Whether *do you not rend and tear* mens Goods *from them, to the value of* ten times *more then your unreaſonable and Anti-chriſtian demands are, (under a pretence of a Popiſh Law for maintenance and trebble damages) and yet come forth, and ſay you are*

Gospel-Ministers, *and the workman is worthy of his hire, though the true Husbandman never set you to work?*

5. Whether *is the spirit of cruel and bitter persecution, (in which many of you are found, and which none of you (that I hear) have declared against) be the spirit of a true* Minister *of Christ, or the spirit of* Antichrist?

6. Whether *have you not stirred up the* Beast, *and instigated the* corrupt Magistrate (*by the* Rage, Envy *and* Malice *of this persecuting spirit*, (in you both) *to* stock, beat, mock, *and most* cruelly whip, *and* imprison until death *the* free-born *people of the Nation, because they could not for* conscience sake *satisfie your* Lusts *and greedy appetites with that* Popish Maintenance by Tythes; *or otherwise, because they have spoken to you as they were moved of the Lord in your places of Idolatry and false Worship?*

7. Whether *are you not the greatest* Opposers *of Authority, and* Disturbers *of the publike peace that are in the Nation, obstructing the setling of the* Common-wealth, *and keeping it from being a free Nation,*

when

*when as you take up Arms and carnal Weapons to fight againſt the civil* Magiſtrate, *whom in all juſt things you ought to obey, and preach ſubjection unto?*

8. Whether *is it not the height of* ingratitude, pride, *and* rebellion *in you, to kick againſt your* Governors *and* Feeders, *and ſet them at naught who are your ſupporters in your* Trades, *for filthy lucre?*

*Oh ye ſeed of Evil-doers! when will you you ſee your wickedneſs againſt the Lord,* (your true Husband, *from whom you have gone a whoring, and entertained ſtrange Lovers*) *and return to him by true repentance for your many great and crying ſins?*

9. Whether *is* your Goſpel *free, and without charge, as the true Miniſters of Chriſts was and ſtill is, or do you not buy it* (*and your abilities to preach*) *at* Schools, Colledges, Univerſities of Arts, Sciences, *and humane Learning?*

10. Whether *is the* incorruptible *ſeed of God* in all men *yea or nay? And*

11. Whether *is that ſeed of God in*

Man *ſufficient to guide man to his true reſt? Or is there any thing beſides that, which can lead man into the path of life, and enable him to walk therein?*

12, With *what did the Lord ſay he would ſearch* Jeruſalem, *and where was it?*

13. Whether *is not the* Spirit of God in man, *the* Candle *of the Lord, with which he will ſearch all men? and whether if once it be put out or removed, the ſoul be not left in* eternall darkneſſe?

14. Whether *if man obey not the* Light, *or* Candle of the Lord *in him (which ſhews him the evil of his way, and judgeth him for a vain thought, when nothing elſe can) it will not be his condemnation* for ever?

15. Whether *do you know the* word of life *in the heart, and* quickning Spirit within, *from the* dead letter without?

16. Whether *of theſe two,* (viz.) *the* writings *of the holy men of God and their* experiences *of God declared unto others, or the* Spirit it ſelf, *by which theſe writings were*

*were penned, is mans* true Guide, *and* infallible Rule *to walk by.*

17. Whether *is the* quickning *and powerful* Spirit *of God* in man (*by which he became a living ſoul*) *ſubjected to a* dead letter? *Or is that which was from* Eternity *of leſſe eſteem, becauſe it is* in man, *then the thing which hath proceeded* from it, *and in compariſon thereof, is but as* yeſterday? Oh bluſh, *and be aſhamed, ye* Builders of Babel, *&c. that you have refuſed the* Corner ſtone, *and Well of life, and hewn unto your ſelves* empty ciſterns *that will hold no water, I mean your Univerſity-Learning, and have prefe red a* dead letter, *before the* living word *of God.*

18. Whether *do you in deed and* in truth own the holy Scriptures? *If ſo, how comes it to paſſe that you preach ſo contrary thereto, ſaying,* Revelation is ceaſed, *And that the* Saints cannot be free from ſin *here: That* perfection is not attainable in this life; *And* that the Commandments of God cannot be kept: *And that* no man now hath the infallible ſpirit? *Can any one of theſe*

*be proved by Scripture? if so, make it appear, if not, stop your mouths, and forbear to take the holy name of God into your* polluted *lips, till you have learned the truth* as it is in Jesus.

19. Whether *can man by all his Learning* open *the* holy Scriptures, *yea or no? or can he by all his study, pains or humane industry get the* true *knowledge of God in* Jesus Christ?

20. Whether *is the Knowledge of the whole body of* your Divinity *sufficient to empower man to conquer the* least *sin, or subdue the* smallest *corruption in him?*

21. Whether *is the learning of the two Universities of* Oxford and Cambridge *(on whose legs you yet stand) necessary for the begetting, encreasing or perfecting in the truth, the true Disciples of Jesus Christ? If not, whether are they now employed to a right use?*

22. What *have you to say, why the said* Universities, *and all the* Colledges *therein, should not be converted to pious and charitable uses, as* Hospitals, Alms-houses, *and*

*places*

places to ſet the poor at work in, when at inſtead of being Univerſities of Piety, they have been places of contention, pride, idleneſſ, ignorance and idolatry.

23. Whether are not the two Univerſities Cages of unclean Birds, and of foul and hateſull Spirits, when as thoſe who proceed from thence are ſo infectious as to hold forth a neceſſity of living in pollution, whileſt they live, ſaying, it cannot be otherwiſe?

24. Whether inſtead of ſeeking the Kingdome of heaven within you, and teaching men ſo to do, You do not ſeek and teach it to be ſought without? And whether you be not ſearching into the fallible ſayings of old authors, and ſweeping your Univerſity-Libraries and Temples made with hands to find the loſt groat, which lies hid in your own houſes, or earthly Tabernacles?

25. Whether are not falſe Teachers, the Cauſe of ſo many Errors, Hereſies, Sects and divided judgements, as are in the Nation? and whether it is like to be otherwiſe, whileſt falſe Doctrine is ſo frequently preached, and the Fomenters thereof upheld by a Law?

26. Whe-

26. Whether *do you not take upon you to be* Heads *of* Colledges, Churches, Congregations, *and* Assemblies, *and so make many heads, and many Masters, when as Christ Iesus saith, his* Spouse *or* Church *is but* one, *and he is the Head thereof?*

27. Whether *do you not* (*as much as in you lies*) divide *the* body *of* Christ *by your many* Sects *and select Societies, when as the Saints, though many Members, are but* one body, *united in Christ?*

28. Whether *in truth and singlenesse of heart can any of you say, That the fruits you are known by, are* love, joy, peace, meekness, long sufferance, gentlenesse, self-denial, faith, patience, temperance, moderation, *and the like? or are not your* fruits contrary *to all these, and the root of the* first Adam *still growing* in you?

29. Whether *have you been born* again *of the* incorruptible seed? *and are you entred into the Kingdome of heaven, where none comes but such as are* dead to this world, *and the friendship thereof? or are you not still shut out, as unbelievers,* &c?

30. Whe-

30. Whether *are you not thoſe that* ſhut up the Kingdome of heaven againſt men, *and neither go in your ſelves, nor ſuffer others? And whether inſtead of preaching the Goſpel,* and glad tidings *of ſalvation, you deny it not, and preach down that which ſhould give an* entrance *thereunto, which is the* Light of Chriſt *in every conſcience, and* which is the true light which lighteth every man that cometh into the world.

Know

Know ye not, that the whole Creation *groaneth* to be delivered from under the power of the *Beast*, and *false Prophet*, to wit, the *corrupt Magistrates*, and the *persecuting* and *Antichristian Ministers* of the Nations? Do ye not know that these have had Dominion over the Saints of the most high God, for many hundred years past, doing and executing their own *pleasures* upon the bodies and estates of the children of God as well in our dayes by cruel tortures untill death, as in *Queen Maries dayes*, upon the *Martyrs* that suffered *burning* then, who yet notwithstanding could not worship the *Beast* nor his *image*, nor give their power to the *Dragon*, which all the world have *wondred* after.

Do ye not know that the *Man-child* hath been caught up to God, the *woman* fled into the *Wilderness*, and the Devil had the power over all Nations? If not, then know, the time is now hasting, that the *Man-child* is coming to rule the Nations *with a rod of iron* (and to some he is already come) and all must bow to his *righteous Scepter*; for he will rule in righteousness, and all the sturdy *Oaks* must be hewn

hewn down, the proud and lofty looks of man must fall, and his tyrannicall and unjust power be taken from him; The *Lilly* of the *Valley* must be exalted, and the *Beast* and *false Prophet cast alive into the Lake where they shall be tormented for ever and ever.*

Let none of you now (for my love to lost man) be so scandalous, as to say, I disown *Magistracy and Ministry*; for if you do, I here again in the presence of the Lord, and before all the world pronounce you to be Lyers and false Prophets; for I so far own both the true Magistracy and Ministry, which is of God, that I well know and am assured, the Nations cannot be happy till both are established in righteousnesse and true Judgement, in the fear of the Lord, I say, till truth and righteousnesse be set up, false Doctrine, error and heresie disowned by those men in power, and the *false Prophet* and *the Beast* cast *alive into the Lake*, The truth will be suppressed, and the Ministers of the Gospel persecuted, yea though *Christ Jesus himself* should come again in the flesh, the Professors of this age would call him deceiver, and be as ready to whip, scourge,

ſcourge, and impriſon him to death; as they have done his members, But *bleſſed for ever be the holy name of our God*, the falſe Prophet is known by his life and Doctrine, and the beaſtly nature in all perſecuting Magiſtrates is ſeen and diſcovered, ſo that let their Profeſſion be what it will be, they are made manifeſt and cannot hide themſelves from the eye of the Lord, nor from the diſcerning Spirits of his Saints, who do his will, and who worſhip him in Spirit and in truth.

Friends! the dreadfull day of Gods *fiery indignation* hangs over your heads, and will inevitably fall upon you without *ſpeedy Repentance*, and this the ſervants of the Lord ſee, and forwarn you of in love to your ſouls; but you like blind *Balaam* ſee not the ſword drawn againſt you, and ready to cut you off: You are blinder then the *dumb Aſſe*, who ſaw the ſword hang over his Maſters head, when he himſelf did not; Oh read your portion in the 11. *Zech.* 17. and take it to ye; for unleſſe you ſpedily repent and turn to the Lord, you will ſurely have it; where the Prophet of the Lord pronounceth a *Woe to the Idol-ſhepherd*, ſaying, *The ſword ſhall be*

upon

*upon his arm, and upon his right eye, his arm ſhall be clean dryed up, and his right eye ſhall be utterly darkned.*

Friends, every mans work muſt be tryed by fire, of what ſort ſoever it be, therefore let none of you think to eſcape the *fiery tryall*; for our God is righteous, *and will reward every man according to his work.*

John And as for me

THE END.